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graphs illustrative of religious worship, of religious dances and processions, of incantations and magic ceremonies, as well as of marriage and burial customs. Particular stress should be laid upon the latter, as furnishing in most instances a key to the most significant of a people's religious beliefs."

Professor Jastrow further insists: "The museum of religious history would form a bond between the public and the investigators. It would be the means of rendering generally accessible the results of research; and, in return, the consciousness of thus directly contributing towards the education and liberalising of the masses will give the scholar that courage and cheer which constitutes the chief reward of his labors."

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L'IDÉE D'ÉVOLUTION DANS LA NATURE ET L'HISTOIRE. Par *Gaston Richard*, Agrégé de philosophie, docteur ès lettres, chargé du cours de sociologie à l'Université de Bordeaux. Paris: Félix Alcan. 1903. Pages, iv, 406. Price, 7 fr. 50.

M. Gaston Richard presented this book under the form of a memoir to the French Academy of the Moral and Political Sciences, which awarded him the prize "*Crouzet*" in the year 1901. It is here republished in book form, embodying only such additional observations as were written by the author in reply to M. Theodule Ribot's references to the book in his capacity as President of the Academy at the meeting, October, 26, 1901.

We are informed by the author that "the idea of evolution may be considered as the summary of a doctrine which formulates the law of the origin and of the development of the world, as the directing principle of a method which should lay the basis of a cosmogony. But a discussion of the doctrine of evolution should be preceded by a study of the relation between the idea of evolution and the method which applies to the origin of the great processes into which the whole world may be analysed. This problem of method should take precedence over the question of the doctrine itself. The critical philosophy and the philosophy of the sciences divide themselves in the work of a study of the idea of evolution in both nature and history, but the critical philosophy will have to pronounce the final verdict." It is to the examination of this law that Monsieur Gaston Richard has devoted his book, which has been introduced by so high an authority as the French Academy.

The first part starts with a consideration of "simple evolution" and of "complex evolution"; it discusses the origin of the earth and the origin of organic life, organisation and vitalism, including a discussion of transformism. Next in question is the problem of adaptation, the origin of the brain, the cerebral functions, and generally the law of retrogression compared with the law of adaptation.

While the first part is devoted to biological problems, the second part discusses evolution in the domains of psychology and sociology. The nature of accident in history is set forth and the fact itself as such eliminated. With the historical method, a social psychology is established in which the unconscious plays an important part, while sociality is pointed out as the factor that produces rational be-

ings. The concrete data of social psychology are enumerated, and the significance of instinct is insisted on. The law of the division of labor is introduced, and finally a parallel is drawn between social retrogression and biological retrogression.

The third part discusses consciousness, and the part which it plays in the gradual development of life. For the appendices, some topics are reserved which did not find room in the body of the book: A Discussion of the Genetic Method and Teleology, Segregation and the Geography of Zoölogy, The Brain of Woman and the Theory of Selection, The Science of Historical Criticism After the Critics' School, The History of Sects and Social Psychology, The Law of Localisation and Survival in the Division of Social Labor, Judiciary Discussion and Progress of the Law, and finally, The Rôle of the Malcontent and the Utopian Imagination. Σ.

MORALE. Essai sur les principes théoriques et leur application aux circonstances particulières de la vie. Par le Dr. Harald Höffding, Professeur à l'Université de Copenhague. Traduit d'après la deuxième édition allemande par Léon Poitevin, Professeur de philosophie au collège de Menton. Paris: C. Reinwald. 1903. Pages, xv, 578. Price, 10 fr.

We have discussed Dr. Harald Höffding's work on ethics in *The Monist* for October, 1890, Vol. I., No. 1, p. 139 ff., and need not enter into a detailed exposition of his theories, especially as no essential changes of the contents have been made in the French translation which has been made with great fidelity to the original, and, as it seems, under the superintendence of Dr. H. Höffding himself. It has been amplified only by articles of the author which appeared in the *International Journal of Ethics*, in *The Monist*, in *Ethical Investigations*, and other publications, all of which are written from the original standpoint of Professor Höffding. The book contains a thorough review of the principles of morality, individual as well as social, including family life, education, philanthropy, and politics. A good index is attached to the book. ρ.

EINLEITUNG IN DIE PHILOSOPHIE, Von Hans Cornelius. Leipzig: B. G. Teubner. 1903. Pages, xiv, 357.

Cornelius lays down in the present volume his views of philosophy under the title of "Introduction Into Philosophy." Philosophy according to him is due to the aspiration for clearness. He analyses "the mechanism of thought" of its "equilibrium" upset by doubt in our search for cognition. Philosophy in distinction from other provinces of thought is an explanation for *final* clearness, that is clearness as to final questions, the demand of a philosophical inquisition for our longing for a unitary explanation of the entirety of the world. This is practically all that is meant by metaphysics, but it is necessary for us to investigate the nature of the materials from which we construct our "world-conception" and also the methods. The latter is called "Epistemology." Most of the failures of philosophy are due to the lack of a proper analysis of comprehension.